A SERMON TO THE Clergie AT *STONY-STRATFORD* In the County of Bucks, Octob. 27. 1670.

St. *James*.
The Wisdom that is from above is first *Pure*, then *Peaceable*.

Ἀγνὴ χεὴ νηοῖο θυώδεος ἐντὸς ἐοῦσαν
Ἔμμεναι.

By *Ignatius Fuller*.

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Mark 9. 50.

Have ſalt in your ſelves, and have peace one with another.

FOR the better underſtanding of theſe words, we muſt open the 49. Verſe. *For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.*

The particle *For*, intimates their connexion with the precedent words; and that they have the ſame ſence, will appear by the ſequel of this Diſcourſe; *viz.* That ſome part of the Body periſh, that the whole may be preſerved: which our Lord illuſtrates by an alluſion to the two-fold Oblation, or the קרבנם in the firſt and ſecond of *Leviticus*, the ὁλοκαύτωμα and θυσία, the burnt-Offering and the meat-Offering; the firſt was all burnt upon the Altar, in the ſecond the τὸ μνημόσυνον only, or the memorial, which was θυσία ὀσμὴ εὐωδίας, a ſweet ſavour unto the Lord: of this chiefly did the Law pro-

עֹלָה מִנְחָה
ὁλοκαύτωμα, θυσία.

Lev. 2. 2 θυσία ὀσμὴ εὐωδίας. *Lev.* 2. 13.

vide; Every Oblation of thy meat-offering ſhalt thou ſeaſon with Salt, neither ſhalt thou ſuffer the Salt of the Covenant of thy God to be lacking from thy meat-offering; and then adds; With all thy Offerings thou ſhalt offer Salt: which former words the LXXII. tranſlate thus. Πᾶν δῶρον θυσίας ὑμῶν ἁλὶ ἁλισθήσεται, and from them St. *Mark*, with reſpect to the ſence, πᾶσα θυσία ἁλὶ ἁλισθήσεται, *i.e.* Every gift of Sacrifice, or every Sacrifice, ſhall be ſalted with Salt. So that two things our Lord ſays; 1. Every one ſhall be ſalted with fire, that is of *them* of whom he was ſpeaking, who ſhould indulg their vitious and depraved affections. They ſhould be ſalted with fire, *i. e.* with both their eyes, and hands, and feet ſhould be confined to the Worm that doth not dye, and the Fire that is not quenched. A plain alluſion to the perpetuity of the fire upon the Altar of the burnt-offerings; for *Philo* obſerves, it was a Law of the exterior Altar, *Fire ſhall burn inceſſantly upon the Altar*: and though he makes that ſacred Flame a *Symbol* of our inceſſant Gratitude; yet our Lord refers to the conſuming quality of it: and in reſpect to the great Act of his Juſtice, God himſelf is called a Conſuming Fire. And indeed ἁλίζω ſignifies as well

πᾶς πυρὶ ἁλισθήσεται· πᾶς αὐτῶν.

πῦρ τὸ ἄσβεστον v. 45. πῦρ ὅτι τῶν θυσιαστηρίων καυθήσεται διὰ παντὸς ἄσβεστον. τὸ σύμβολον τῆς ἀχαειτίας ἡ ἱερὰ φλόξ. Philo *of them that offer ſacrifice. p. 851.* Paris 1640.

well to be *conſumed*, as to be *ſalted*. So the Prophet; *the Heavens ſhall vaniſh as Smoak*. נמלחו ἐλιώσονται, μεωθήσεται. Hence מלחם are παλαιὰ ῥάκη, old rotten rags which *Abedmelech* ſupplied the Prophet with, to ſave his body from the Cords, by which he deſigned to take him out of the Dungeon. And in that reſpect Salt is like to Fire; that it hath a faculty of conſuming as well as fire, with this difference; it conſumes but part, whereas Fire, to uſe *Philo*'s words, πᾶσα ἐξαναλίσκει conſumes the whole.

Heb. 12. 29. *Deut.* 4. 24. πῦρ καταναλίσκον. *Eſai.* 51. 6. Sym. Aqui. *Comminuetur, inſalis modum conterentur.* Nobil. *Jer.* 38. 11. *Vim conſumendi.*

Every Sacrifice ſhall be ſalted with Salt; here our *Lord* takes the word in its proper ſignification, and intimates that every one who would be an acceptable Sacrifice unto God, muſt *refine* and *preſerve himſelf* pure from all evil and corrupt Affections, as the Sacrifice is by Salt from all putrefaction. The *Summ* is this. Every man muſt by all means ſuffer ſome or other conſumption; either by way of Salting, or by way of burning. This is the Vitious perſon, who will not *mortifie*, nor crucifie his ſinful Luſts and Affections; he ſhall be ſalted with Fire, like the ὁλοκαύτωμα ſhall be wholly burnt up, and conſumed, *i.e.* go whole into a ſtate of perdition.

The other is the *Vertuous* Man, the true and real Chriſtian, who is contented to part with Hand, or Foot, or Eye, or whatſoever elſe ſhall ſtand in competition with his obedience to his dear Lord and Maſter Jeſus Chriſt. He like the θυσία is ſalted with Salt, a part of him only is conſumed; and he enters maimed into a ſtate of life.

Iſ 34. *e*, *f*. *Jer.* 46. 10. The Holy Scriptures frequently allude to both theſe Sacrifices: To the firſt; *My Sword ſhall be bathed in Heaven; behold it ſhall come down upon Idumea, and upon the people of my curſe to judgment; the Sword of the Lord is filled with blood,* &c. *For the Lord hath a Sacrifice in Bozra, and a great ſlaughter in the Land of Idumea.*

Rom. 12. 1. θυσίαν ζῶσαν. To the ſecond; *I beſeech you by the mercies of God, that you preſent your Bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service.*

1 *Pet.* 2. 5. ἀνενέγκαι πνευματικὰς θυσίας. So St. *Peter*: We are an *holy Prieſthood, to offer up ſpiritual Sacrifices acceptable unto God.* Such as are δ'χαὶ ϗ εὐχαριστίαι ϗατὸ θ῀ ἀξίων γινόμεναι; Prayers and Eucharists offered up by worthy perſons; theſe are τέλειαι μόναι, ϗ ἀρέσκουσι τῷ θεῷ θυσίαι, as the *holy man* ſpeaks; the only perfect and acceptable Sacrifices unto God.

J. Martyr.

God. In alluſion hereunto St. *Paul* would have our ſpeech always ſeaſoned with Salt, *i. e.* defecate and refined from every thing that is putrid, corrupt, and rotten. The former words of this Verſe are thought to be *loco non ſuo*, however may be ſhut up in a Parentheſis, and ſo we are at the Text.----*Have ſalt in your ſelves, and have peace one with another.* Col. 4. 6.

But here I cannot but obſerve another quality of Salt, *viz.* its *Unitive*, or *Henotic.* 'Twas of old a *Symbol* of Union and friendſhip, which is never more ſeaſonable, than in our approaches to that God who is *One.* Of its uſe in holy things, our Books abound with inſtances. ἅ χαὶ τιλίαν ἑνώσεως. *Euſtath.*

Immunis aram ſi tetigit manus
Non ſumptuoſa blandior hoſtia
Mollibit averſos penates
Farre pio, & ſaliente mica. [i.e.]

Salientem micam ſalis granum intellige, quod ſaliat cum in ignem miſſam ſit. Porphyr. *Far pium* is *mola ſalſa*, which Greeks call κριθαὶ μετὰ ἁλῶν. *Schol.* on *Homer.* Barly mingled with ſalt.

An innocent life, with a little *Mola ſalſa*, ſhall propitiate your Houſhold Gods, ſooner than whole *Hecatombs* without it. So *Tibullus.*

——————*Omnia noctis*
Farre pio placant, & ſaliente ſale.

A little flower and salt expiats all the errours of the night. So likewise of its use in civil conversation; hereto *Æschines* refers when he tells us we ought highly to esteem the *salts* of the City, and the publick table.

Hither also must we refer the Symbol of *Pythagoras*, *salem apponito*, set on the salt, by which he would that we should not dissolve friendship; because salt preserves every thing from putrefaction, and is made of the most pure, and liquid things, *viz.* Water, and the Sea, as *Gyraldus* observes: So *salem, & mensam ne præterito*, despise not the *salt* and table; whence the Reverence of the table was put for the law of friendship, as *Juvenal*, *Claudian*, *Euripides in Hecuba & Theocritus in Hyla* use it, and for that reason the *Antients* were wont to set it before their Guests before all other meat. But I shall end this observation with one antient and one modern testimony of this custom.

Τῆς πόλεως ἁλὰς καὶ τὴν δημοσίαν τράπεζαν· μεὶ πλείστου, δεῖ ποιοῦσι καὶ ἁλὲ παραπλησίους. *Laertius in vita Pythag. p. 222. edit. Lond. 1664.*

ἐκ τῆς καθαρωτάτων, ὕδατος καὶ θαλάττης. *Reverentia mensæ.*

The first is of *Origen* speaking of *Judas* the Traytor. *Neque salis ejusdem, neque mensæ, neque panis communicati memor:* That he was mindful neither of the same salt nor table, nor the bread which our Lord communicated to him.

In his Comments of St. *Matthew.*

The

The ſecond is of *Baron Sigiſmond* who reports the *Czar* has no greater expreſſions of his kindneſs than to ſend from his table *bread* and *ſalt*, *idque maximi honoris loco habetur*, which is eſteemed a very great honour, which he himſelf received when *Ambaſſadour* both from *Maximilian* and *Ferdinand* to *Baſilius*. He was alſo invited to dine with the Prince, with theſe words, *Sigiſmunde comedes ſal & panem noſtrum nobiſcum*; *Sigiſmund* you ſhall eat our bread, and ſalt with us: And to this cuſtom 'tis not unlike but our *Lord* alludes in theſe words, *Have ſalt in your ſelves, and have peace one with another.*

He had obſerved that envy and ambition had moved that queſtion, *verſ.* 34. Τίς μείζων, which of them ſhould be the greateſt? and therefore in order to the *latter* 'tis no wonder he referred to the *former* of theſe *ſymbolical* qualities; I mean that in order unto *peace* that he referred unto *purgation*. *For only by pride comes contention.* So that you may pleaſe to take this Paraphraſe of the words. *Let the doctrine of the Goſpel corrode and eat out all the corruptions of your ſouls, and minds, and oblige you to all amity and peaceableneſs one with another*; of the latter of which I ſhall Prov. 13. 10.

chuſe to intreat chiefly, and of the former only in order thereunto.

Where you muſt not expect a tedious *harangue* in praiſe of peace: For, *Quis unquam Herculem vituperavit?* whoever diſpraiſed it? but rather a ſevere *ſtricture* and *reflection* upon the want of *charity* in the Chriſtian World, with a propoſal of ſome cauſes of that defect. Such as is,

1. The *non-purgation* of all vitious and depraved affections.

2. The miſtaking the *true notion* of the Chriſtian Religion.

3. The overvaluing of *opinions*.

4. The advancing doctrines which have *no good influence* upon our lives.

5. The taking up the ſences of *late men*, without inquiring after the good old paths, wherein the *Fathers* of the *firſt* and *beſt* Ages walked; and ſuch like.

And if peace was the laſt *Legacy* our Lord left us before he dyed, and the firſt *bleſſing* with which he did ſalute us after he roſe again; how is it that that innocent *dove* has ſo many Ages ſince taken her flight, *& Terram ειρήνη reliquit?* Of old in the multitude of believers there was ἡ καρδία, καὶ ἡ ψυχὴ μία, one heart, and one ſoul; and their mutu-

Acts 4. 32.

al

al charities, did *notam nobis inurere*, did ſignaliſe us, ſaith *Tertullian*: See, ſay they, how Chriſtians love one another, and are ready to die for one another. 'Twas *Lucian*'s obſervation in his *peregrinus*, who ſpeaking of his impriſonment, tells us 'tis incredible what zeal, and celerity the Chriſtians expreſſed in viſiting and relieving of him; in ſuch caſes Chriſtians were wont to *ſpare for nothing*; nay they inriched him, and aſſigning the reaſon hereof, he ſaith, ὁ Νεωθέτης ὁ φρῶτος ἔπεισεν αὐτὸς, ὡς ἀδελφοὶ πάντες ἦεν ἀλλήλων, *i. e.* Their chief Law-giver perſwaded them they would become mutual Brethren.

Vide inquiunt ut invicem ſe diligunt; ut pro alter utro mori ſint parati; Tertul.

Ἀφειδῶσι πάντων.

Lucian pag. 996. *Edit. Par.* 1615.

So the City *Prefect* in the paſſion of *Vincentius* calls Chriſtians by way of ſcorn *Fratres*, Brethren. But whoſoever ſhall take a view of the Chriſtian Churches from the beginning of the Fourth Century down to this very day; muſt needs ſuffer ſome kind of commotion even for Religions ſake; where he ſhall find no footſteps of that *Primitive charity*, though it may be, now and then a good man in vain calling for it.

Deridiculi cauſâ.

Of old the Church was all one body compacted by the *Literæ formatæ* even from the *Rhene* to *Nilus*; from the *Britiſh Ocean* to and beyond *Euphrates*: but

but now every little ſpot of earth has (God help us) a ſeveral Church Catholick: Nay ever ſince the opening of the *Springs* of Controverſies, and the determining of unneceſſary Queſtions, the Church has ſuffered a deluge of Opinions, and Schiſms, with which at this day 'tis over-run, and which is the ſaddeſt effect of all, ſince we are become *anathema to one another, almoſt no man is found cloſely to adhere to Chriſt.* The *diſſentions* of Chriſtians are the diſgrace of Chriſtianity. Witneſs the woful effects of the *Alexandrian* controverſie, wherein we have ſeen *Council* condemning *Council*, and one Prelate *another.*

Dum alter alteri anathema eſſe cœpit, prope ſane nemo eſt Chriſti St. Hyl.

Whom would it not grieve to ſee the *Mitre* and the *Croſier* ſtrangely converted into the *Helmet*, and the *Partizan*; and ſuch ingenious cruelties practiſed upon one another, as quite out-did the bloody Pagans? So that a *Heathen* complained, No *Wolves* nor *Tygers*, nor beaſt of *prey* are ſo hurtful to man as very many Chriſtians are to one another. What *Ingenuous* Chriſtian is not troubled to hear *Julian* beſpeaking diſſenting Chriſtians. *Audite me quem* Alemanni *audierunt*, & Franci, *i. e.* hear me whom the barbarous Nations have heard: To hear *Marcus Antoninus*; *O* Marcomanni,

Nullæ infeſtæ hominibus beſtiæ ut ſunt ſibi feralis pleriq; Chriſtianorum, Ammian. Marcel.

ni, *O* Quadi, *O* Sarmatæ *tandem alios vobis inquietiores inveni*; at length I have found ſome others more ſeditious and more *unquiet* than your ſelves: So that a *Pariſian maſſacre*, a *Guiſian league*, or a *Powder-Treaſon*, and that too for Religion's ſake (the more's the pity) is no great wonder in the World. But O tell it not in *Gath*, nor publiſh it in the ſtreets of *Aſcalon*, leſt the Daughters of the *Philiſtins* rejoyce, leſt the Daughters of the uncircumciſed triumph. 2 *Sam.* 1. 20.

The Great *Euſebius* complained that the forementioned *Alexandrian* diviſion cauſed the venerable divine doctrine to undergo the impure ſcorns and ludibries even of the *Pagans* in the midſt of their *Theaters*. And how much Religion ſuffers in theſe late days by theſe means amongſt weak men, who cannot, or will not diſtinguiſh betwixt humane paſſions, and divine revelations, I need not now remember. What devaſtation the *holy houſe*, the *Sambanite*, and the fatal *pile* have they made in the World! We have ſeen *Princes* unthroned, *Prelates* unchaired, and people over run with *fire* and *ſword*, and all for Religion.

Τὰ σμυρὰ τῆς ἐνθάδε διδασκαλίας τοῖς αἰχίστοις ὑπουργῆν χλεύοις ἐν αὐτοῖς αὐτῶν θεάτροις.

Tantum Relligio potuit ſuadere malorum?

For

For Religion did I ſay? no St. *James* has better reſolved that queſtion, πόθεν πόλεμοι, whence are wars and fightings? are they not from your pleaſures? by a Metonymy, *i.e.* for the deſires of things rather pleaſurable than neceſſary for humane, or divine life.

Ex cupiditatibus odia diſſidia, diſcordiæ, ſeditiones, bella naſcuntur, Cic. 1. *de* Fin.

Divitiis hoc vitium eſt auri, nec bella fuere
Faginus adſtabat cum ſcyphus ante dapes.

When men drank in a treen diſh, there were no wars.

Our hatred, diſſenſions, diſcords, ſeditions, our *holy* and *unholy* wars are from our luſts, our envy, our pride, our avarice, and our ambition: So that a great part of our ſufficiency for theſe things is a cordial endeavour after an univerſal *purity* of heart, and life.

And therefore the beſt Philoſophers do frequently diſcourſe of their ἀρεταὶ καθάρσιαι, purgative vertues as neceſſary to preſerve the ſoul for the knowledge of the moſt excellent, and uſeful truths. *For into a malicious ſoul wiſdom ſhall not enter, nor dwell in the body that is ſubject unto ſin.* Wickedneſs is deſtructive of principles; and this notion is agreeable to the ſence of all mankind.

Wiſ. 1. Ἡ κακία φθαρτικὴ ἀρχῶν.

Amongſt the *Gentiles* before a man could

could be imbued with the diſcipline of the *Eleuſinia Sacra*, or the holy things of the *Magna Mater*, he muſt by certain degrees, and definite intervals of time be purged from the pollutions of this life, and the *ſordes* of his ſins.

They had their πάσημοι, καθάρσεις, and then their ἀπορρήτοτέραι, and their συστάσεις, μυήσεις, and at length their ἐποπτεῖαι, their publick *purgations*, their more *recondid*, their *aggregations*, *initiations*, and then their *viſions*: So we read no man could be conſummate in the myſteries of *Mythra*, unleſs having paſſed through many degrees of puniſhments, δείξει ἑαυτὸν ὅσιον, καὶ ἀπαθῆ, *i. e.* he preſent himſelf holy, and unhurt. He muſt go through fire and water, hunger and thirſt, great travels and ſuch like, 80 in number: Firſt, ἀλιφερτήρας, and then the δρασικωτήρας, The lighter, then the more labourſome, Τοτὲ τελεῖται ὁ τελούμενος, ſo the *Candidate* is conſummate.

Διὰ πυρὸς παρελθῶν, διὰ χρύους, διὰ πείνης, καὶ δίψης, διὰ ὁδοιπορείας πολλῆς.

So the Primitive Chriſtians always cauſed the *Via purgativa* to precede the *via illuminativa*, from whom the *myſtical* Divines had it. So the pretended *Dionyſius* diſtinguiſhes the operation of the ſacred *Myſteries* into three actions divided by their proper rites and ſeaſons, *purgation*, *initiation*, and *perfection*.

Κάθαρσις, μύησις, τελείωσις.

The

The like we may obſerve in the whole procedure of the antient Church, either concerning ſuch as were to be made Chriſtians, or were to be reſtored to the communion of the faithful; and the firſt muſt go through the ſtate of *Catechumens*, then of *competents*, before they could be *fideles*. But touching their lapſed, their diſcipline was very ſevere; They were to go through τέτταρες τόποι ἐπιτιμίων, four places of puniſhments, which they rarely underwent in leſs than *twelve years*. So true it is that the wiſdom which is from above is *firſt pure, then peaceable*.

Περίοδος, ἀκρόασις ὑποπτώσεις, σύστασις, καὶ μύησις.

James 3. 17.

The reſtauration of which Diſcipline in the Church would be *doubtleſs* more acceptable to *God Almighty* than our extraſcriptural, and ſubtle determinations of Articles of our Faith, and the proſecution of all Diſſenters with *fire* and *ſword*; which at this day is the height of ſome mens Religion; ſaith the Great *Caſaubon*. Which yet St. *Paul* places neither in *circumciſion* nor *uncircumciſion*, *but in the new creature*, i. e. *in faith that works by love*; or *in the keeping of the commandments of God*. And which will moſt evidently appear, if we conſider that the great *end*, and *deſign* of Religion, is to entitle us unto, and inveſt

Res Deo gratior abſque dubio quam de fidei dogmatis ſubtiliter diſputare extra ſcripturas; & omnes diſſentientes ferro & flamma proſequi; in quo hodie ſummus pietatis apex ponitur, Iſa. Caſaub.

1 *Cor.* 7. 19. *Gal.* 5. 6. 6. 15. 1 *Cor.* 6. 9, 10.

veſt us with a Life after Death, and a bleſſed Immortality.

Now let us conſider firſt what it is that ſecludes us from that State; Saint *Paul* will tell you it is unrighteouſneſs, *Fornication, Idolatry, Adultery, Effeminacy, Sodomy, Theft, Covetouſneſs, drunkenneſs, Reviling, Extortion, Uncleanneſs, Laſciviouſneſs, Witchcraft, Hatred, Variance, emulation, Wrath, ſtrife, Sedition, Hereſies, Envyings, Murthers, Revellings,* and ſuch like; *I have told you before, and I tell you again,* ſaith the Apoſtle, *That they that do ſuch things ſhall not inherit the Kingdom of God.* Galat. 5. 19.

What is it then that admits into that Kingdom? our Lord will anſwer that queſtion. *How readeſt thou,* ſaith he to the Lawyer, who had asked him *what he muſt do to inherit Eternal life.* Thus I read, *Thou ſhalt love the Lord thy God with all thy heart* &c. (which is no otherwiſe exemplified, than by keeping his Commands) and *thy Neighbour as thy ſelf; this do and thou ſhalt live,* ſaith Chriſt. Luke 10. 26.

Herein alſo did the antient Church place the Eſſence of Chriſtian Religion, whereof I will give you aſſurance from Witneſſes *Domeſtick* and *Forreign.*

J.

ἂν λέγωσιν διὰ γλώσσης τὰ τῶ χείσε διδάγματα. J.M. 2. Apolog.

J. Martyr; *If you ſhall obſerve any to live not as our Lord hath taught,* γνωριζέσθωσαν μὴ ὄντες χριστιανοὶ, *Let all the World know they are no Chriſtians, although they make never ſuch Orthodox Confeſſions of their Faith.* So *Athenagoras*; *No Chriſtian is a wicked man, unleſs he be ſuch an one as doth diſſemble his profeſſion.* So *Tertullian*; *You would have us renounce the name of Chriſtian; we are excluded if our lives be as the lives of ſuch as are not Chriſtians.* And upbraiding to the Gentiles, that their Priſons, Mines, and Beaſts were daily cloyed with Malefactors, he tells them; *There is not a Chriſtian amongſt them, unleſs he be there for his Chriſtianity only; for if he be upon any other account, he is no Chriſtian.* And again; *You will ſay even ſome of ours do ſwerve from the Rule of our Diſcipline, then they ceaſe to be accounted Chriſtians amongſt us.* And in another Treatiſe, having enumerated very many of the works of the Fleſh; he ſays, *He that is born of God will by no means commit theſe things; for if he ſhould commit them, he would be no longer the ſon of God.*

ἄδους χειστιανὸς πονηρὸς εἰ μὴ ὑποκρίνεται τὸν λόγον. Athen. leg.

Excludimur, ſi fa ſi mus quæ faciant non Chriſtiani.

Nemo illic Chriſtianus, niſi planè tantùm Chriſtianus, aut ſi & aliud, jam non Chriſtianus.

Deſinunt tum Chriſtiani haberi apud nos. Apol.

Hæc non admittet omnino qui natus à Deo fuerit, non futurus Dei filius ſi admiſerit.

De veſtro numero carcer exæſtuat; Chriſtianus ibi nullus niſi aut reus ſuæ, &c.

So *Minucius Felix*; *Your Priſons are crowded with your own number, but not a Chriſtian amongſt them,* niſi aut reus ſuæ

ſuæ Religionis aut profugus, *unleſs guilty only of his Religion, or a Runagado from it.*

So *Lucian* in his *Peregrinus* tells us, *They worſhipped their crucified Sophiſt, and lived according to his Laws.* So *Pliny* to *Trajan* tells us, ſpeaking of Chriſtians, *They were wont to convene on a ſet day before it was light, and there to ſing alternatly an Hymn to Chriſt, as if he were God, and to bind themſelves by oath to no wickedneſs; but that they would commit no Thefts, nor Robberies, nor Adulteries, nor break their faith, nor betray their truſt: which done, they were wont to depart, and to meet again to eat bread in common, but very innocently.* Agreeably hereunto doth the Prophet *Micah* reduce Religion to *Righteouſneſs, Mercy, and an humble Piety*; and Saint *James* places true and genuine Religion in *Beneficence and Purity of life.* So that if Chriſtians will contend as ſuch, there remains to them only a laudable Ambition to excel in *Meekneſs* and *Humility*, in *Mercy* and *Charity*, in *Purity* and *Peaceableneſs*; and not in multiplying Articles of Faith, and then like fooliſh Builders, making all of them of the foundation, whereof St. *Hilary* doth gravely complain to *Conſtantius*, *That*

ἐν χῷ τοῦ ἐκείνε νόμως βιῶσι. Ep. 97.

Carmen Chriſto quaſi Deo dicere ſecum invicem.

Ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depoſitum appellati abnegarent.

Ad capiendum cibum promiſcuum, tamen & innoxium.

Mic. 6. 8.

James 1. 27.

Conſcii nobis invicem ſumus poſt Niceni Conventus Synodum, nihil aliud quam fidem ſcribi.

after the Councel of Nice, *Chriſtians did little elſe but write Creeds.*

Nor in determining fruitleſs and indeterminable Queſtions; which all Chriſtendom may truly ſay, is *Fundus noſtræ Calamitatis, the Ground of all our Schiſms and Diviſions.* Had the *Tridentine* Fathers had a right notion of Chriſtianity, they would have ſpared their *Anathemata*, and *Geneva* their *Fires*, and *Dort* their *Wagons*; had they conſidered that ſuch and *only* ſuch Articles are neceſſary, without the explicit knowledge of which, we could not perform the conditions of the new Covenant. That is, Believe in God and Chriſt, and obſerve their Precepts, (this entitles us to the Promiſes.) They would rather have ſpent their Zeal in preaching St. *Paul's* Doctrine of Repentance from dead works, and the exerciſe of Charity. For I would the *Proud* Diſputer, and the whole *Polemick* Rabble ſhould know, that neceſſary Articles are neither *many*, nor *obſcure*.

The worthy Author of Cauſes of the decays of Chriſtian piety hath one chapter of the miſchiefs ariſing from diſputes.

I.

Not *many*. How *ſuccinct* was that *Creed* upon which our Lord built his Church. *We believe and are ſure that thou art the Son of the living God*; and this was *Marthas* Creed, and *Salvation* was particularly promiſed to it.

Matth. 16. 19.

John 11. 27.

This

This was the end of writing St. *John's* Goſpel, that we might believe that Jeſus *is the Chriſt the Son of God, and that believing we might have life through his name.* That Jeſus Chriſt *was the Son of God,* was the Eunuchs Creed. So St. *Paul; This is the word of Faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved.* And this ſimplicity did the *antient Church* retain. *Irenæus,* who when he had recited that Creed, which then was not ſo long as now it is, adds, ὅτι ὁ πάνυ δυνατὸς ἐν λόγῳ, *Not the moſt eloquent of all the Prelats in the Church* ἔτερα τούτων ἐρεῖ, *believes any more, and the moſt ſimple Ideot believes no leſs: the Faith being one and the ſame. They who have the greateſt plenty of words do not exceed it, and they who have the feweſt do not diminiſh it.*

John 20.31. Acts 8.37. Rom. 10.8,9.

ὁμοίως γὰρ οὐδὲ ὁ πλείστας ἔχων ἐν τῇ ἐκκλησίᾳ διδασκάλους ὑπερβήσεται τὴν παράδοσιν, οὐδὲ ὁ ἀσθενὴς ἐν τῷ λόγῳ ἐλαττώσει τὴν παράδοσιν, *deminorabit traditionem.* Iren. l. 1. 23.

So *Tertullian* tells us, the Rule of Faith is *only one, ſtable and unalterable.* So that it is no wonder that excellent *Prince,* in his Anſwer to *Perrone,* thinks *the number of things neceſſary to Salvation is not very great.* And further, his *Majeſty thought there was no more expedite way to Peace, than diligently to*

Regula fidei una omnino eſt ſola, immobilis, irreformabilis.

Arbitratur Rex rerum abſolute neceſſariarum ad ſalutem non magnum eſſe numerum.

ſeperate Neceſſaries from Non-neceſſaries, and that we might all agree in Neceſſaries; in non neceſſariis Libertati Chriſtianæ locus detur, *in unneceſſary Articles let Chriſtian liberty take place.* The *King* further ſays, *That if we made uſe of this diſtinction for deciding of Controverſies at this day, there would be neither long nor fierce Contention amongſt Pious and Modeſt men*, about Articles *abſolutely neceſſary*; Nam & pauca illa ſunt, & ferè ex æquo ab omnibus probantur, *i. e. That they are both few, and upon the matter receiv'd by all* who would be accounted *Chriſtians.* Nay that *learned* and *pacifick King* doth ſo much value this diſtinction, for the leſſening of Controverſies, which excerciſe Gods Church, that he judges it *the Duty* of all that are *ſtudious of Peace*, diligentiſſimè hanc explicare, urgere, docere, *moſt diligently to explicate, urge, and teach it.*

Videſis reſponſionem ad Epiſt. Card. Per. Londini 1612

And this is but the breathing of that Spirit which influenced the *firſt* and *beſt* Ages of the Church. How elſe ſhall we underſtand *Juſtin Martyr*, who anſwering that objection of *Trypho, That Chriſt ſhould be God before the World was, and be made man and be born, and yet not be born according to the*

Ἄνθρωπος ἐξ ἀνθρώπε.

the manner of men; ἐ μόνον παραδόξον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρόν: *i. e.* (ſaith *Trypho*) *it ſeems to me not only incredible, but alſo fooliſh.* The *holy man* anſwers, *If I cannot demonſtrate that he did pre-exiſt, the Son of him that made the Univerſe, and was a Man born of a Virgin*; *herein only 'twas fit to ſay I was miſtaken*; *but not to deny that he was the Chriſt, if it ſhould appear that he was a Man born according to the manner of men, and be demonſtrated that he was made the Chriſt by Election: For there are ſome friends,* quoth he, *of our Profeſſion, who do confeſs him to be the Chriſt, yet do affirm him to be a man born according to the manner of men.*

καὶ γὰρ εἰσί τινες, ὦ φίλοι, ἐξ ἡμετέρου γένους, ὁμολογοῦντες αὐτὸν χριστὸν εἶναι, ἀνθρωπον δὲ ἐξ ἀνθρώπων γενόμενον ἀποφαινόμενοι. *Videſis* Juſt. Mart. p. 63. Edit. R. Steph.

So *Cyril* of *Hieruſalem*. *That God hath a Son, that you are to believe*; *but be not ſo curious as to enquire into the* Modus *of that Filiation*; *for if you ſeek it you ſhall not find it. Do not flie too high, leſt you fall, but attend to thoſe things alone which he hath commanded you.* And a little after he tells ἄυλαρκές σοι πρὸς εὐσέβειαν &c. *It is ſufficient to aſſiſt thy Piety to know that God has but one Son.*

καὶ ὅτι μὲν ὁ θεὸς υἱὸν ἔχει, τοῦτο πίστευε, τὸ δὲ πῶς; μὴ πολυπραγμόνει, ζημιῶν γὰρ εὐσεβήσεις· μὴ ἐξύψου σαυτὸν, ἵνα μὴ πέσῃς· ἃ προσετάγη σοι, ταῦτα διανοοῦ μόνα. Cyril p. 101.

So *Gregory Nazianzen*, ſpeaking of the holy Spirit, tells you. *There are that do depreſs him into the degree of a Creature,*

οἱ μὲν εἰς κτίσμα καταίροντες, ὑβρεισαὶ καὶ δοῦλοι καὶ κακῶν κάκιστοι.

ὁι Θεὸν νομίζοντες, ἄνθεοι καὶ λαμπροὶ τὴν διάνοιαν. ὁι δὲ ὀνομάζοντες, εἰ μὲν εὐγνώμοσιν, ὑψηλοὶ, εἰ δὲ ταπεινοῖς, οὐκ οἰκονομικοί. Nazianz. Orat. 44. pag. 709.

ture & they he ſays, are injurious, and bad, and the worſt of ſervants; There are that think him God, and they are Divine Spirits, and of clear, and bright underſtandings. There are that name him ſo, if it be in preſence of men of good judgement. They are noble ſouls; but if in preſence of weak Chriſtians, they are not wiſe diſpencers of the word: 'Tis all one as to caſt a pearl into the dirt to object the voice of Thunder or the brightneſs of the Sun to a weak *ear, or eye, to give ſolid meat to him* that needs and *uſes milk.*

So the Greeks if they believed the proceſſion of the holy Ghoſt from the Son, yet did not condemn thoſe of Hereſie, who did not. See the Judicious and Learned Doctor *Stilling.* in his *Rational Account*, pag. 10, 11, 12, 13.

And to theſe excellent men I ſhall ſubjoyn a worthy *Prelate* of our own Church, who conſidering the proceedings of *Rome*, in the Article *Filioque* concludes, 'tis hard to *add* and to *anathematiſe* too. All which paſſages cannot be underſtood without that *Royal* diſtinction of neceſſary Articles and non-neceſſary. And ſo we ſee what ſtreſs holy and good men laid upon *the niceties of the Chriſtian Faith.*

See relation of a conference, p. 25.

For the *modus* of that Proceſſion. See *Cyril* late Patriarch of *Alexandria* to the Pious and Learned *Utenbogard.*

λεπτολογήματα πίστεως. Epiphan. *Ego me refero ad illas ſcripturæ voces, quæ jubent invocare Chriſtum, quod eſt ei honorem divinitatis tribuere, & plenum conſolationis eſt,* τὰς δὲ ἰδέας τῆς ὑποστάσεων, καὶ διαφορὰς ἀνενδέως ζητεῖν, ὑπάρχουσι συμφέρει. Melancthon, Ep. 140. p. 708.

Yet

Yet all this notwithſtanding the *bouteſeues* and incendiaries of Chriſtendome, ſuppoſe, nor Creed, nor Scripture ſufficient to make up an Orthodox Chriſtians Confeſſion of Faith. To all ſuch ſuperfine wits, I ſhall oppoſe *Tertullian*; *What is* Athens *to* Jeruſalem, *or the Academy to the Church, or Hereticks to Chriſtians. Let them ſee to it who have introduced a Stoical, Platonick, or a ſubtle Chriſtianity.* What needs any *curioſity after and beyond Chriſt Jeſus*, or farther *diſquiſition after we have receiv'd the Goſpel.* So ſoon *as we believe we deſire nothing farther than to believe: for this we firſt of all believe, that there is nothing further that we ought to believe.*

Quid ergo Athenis & Hieroſolumis, quid Academiæ & Eccleſiæ, quid hæreticis & Chriſtianis. Viderint qui Stoicum & Platonicum & dialecticum Chriſtianiſmum protulerunt. De Præſcript. C. 7,8. *Nobis curioſitate non eſt opus poſt Chriſtum Jeſum, nec inquiſitione poſt evangelium. Cum credimus nihil deſideramus ultra credere. Hoc enim prius credimus, non eſſe ultra quod credere debeamus.*

In vain I ſay did he adore the *fulneſs* of the *Scripture*, and provoke the *ſhop* of *Hermogenes* to ſhew where the *matter in controverſie was written, if not to bid him fear, that woe which is denounced againſt all ſuch as add to, or detract from the Sacred Scriptures.* In vain did *Apollinaris* fear to write againſt the Hereſie of *Miltiades, leſt he ſhould ſeem to ſome men to make additions to the Doctrine*

Adoro Scripturæ plenitudinem. Adverſ. Herm. c. 22.

ὦ μήτε προσθεῖναι, μήτε ἀφελεῖν δόγματι τόν. Euſebius l. 5. c. 16.

ctrine of the New Testament. *To or from which he may neither add nor substract who would institute his life according to the precepts of the Gospel.* They who think they can speak more properly than the Wisdom of God has spoken, let them reconcile themselves to *Athanasius*, who avers *the Sacred and Divinely inspir'd Scriptures are abundantly sufficient for the declaration of the truth:* and to Saint *Basil* who makes it *without all doubt a* φανερὰ ἔκπτωσις πίστεως *a manifest falling from the Faith and a most certain proof of pride* ἢ ἀθετεῖν τι τῶν γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων, *either to reject any thing that is written, nor to introduce any thing that is not written*; Our Lord having said *my sheep will hear my voice, and a stranger will they not follow, but will flee from him; for they know the voyce of strangers.* And again, enquiring of what mind the ὁ πεπιστὼς ought to be, he saith he would have them *always to fear lest he should affirm or determine any thing besides the Will of God* τὸ ἐν ταῖς γραφαῖς ὁμολογούμενον, *without controversie laid down in the Sacred Scriptures, lest he be found a false witness of God.* And again he tells us 'tis the property of a faithful minister to *preserve intire and without the adulterate mixtures of any other Doctrines, that*

αὐτάρκεις μὲν εἰσὶν αἱ ἁγίαι καὶ θεόπνευστοι γραφαὶ πρὸς τὸ τῆς ἀληθείας ἀπαγγελίαν. Orat. cont. gentes.

De vera fide, p. 251. J. 10.

Regul. brevior. 98.

that which was concredited to him by his merciful Lord to be communicated to his fellow ſervants, and he aſſigns irrefragable reaſon; becauſe neither *our Lord, nor the Spirit of God ſpake from themſelves:* Nay a little after he tells us, he would *ſpare to uſe ſuch terms and words, which in ſo many ſyllables are not found in the divine Scriptures, though they did retain the ſame ſence*; and aſſigns this reaſon for it; *ſuch kind of terms and words, beſides their novelty,* ἢ νῦν ξένον ἡμῖν ἐπεισάγῃ, *are apt to innovate the ſence of things, and were never found uſed by holy men heretofore*; *Theſe I have by all means declined,* ὡς ξένα, καὶ ἀλλότρια, *as ſtrange and forreign to the holy Faith.* Nothing can be more concluding, unleſs I ſhould end this obſervation with that voice out of the Cloud, which ſaid, *This is my beloved Son in whom I am well pleaſed, Hear ye him.*

ταῦτα διαστῶσι τάχοις ἀνοδύτως καὶ ἀκαταλύτως. de Ver. fid. p. 249.

φειδόμενος καὶ τῶν ὀνομάτων καὶ ῥημάτων ἐκείνων, ἃ λέξεσι μὲν αὐταῖς οὐκ ἐμφέρεται τῇ θείᾳ γραφῇ. de ver. fid. p. 25.

Mat. 17. 5.

Nor Obſcure. Though ſome men think nothing makes a Solemnity but *Shades*, and therefore introduce their divine notions like *Homer's Deities*, always cloathed with *Cloud*. They repreſent our

2.

Cette parole contient nettement & clairement, tout ce qui eſt neceſſaire pour former la Foy & pour regler le Culte, les Mœurs, ſaith the learned *Claude* in his Anſwer to *Arnaud. lib.* 1. c. 4. ſpeaking of God's Word. Nay he further adds theſe excellent words; *Il eſt aiſe meſme aux plus ſimples, de juger ſi le Miniſtere ſous le quel nous vivons peut conduire au ſalut, & per conſéquent ſi noſtre Societe eſt la veritable Egliſe.*

Lord

Lord as another *Sphynx*, that they might be reputed the only *Oedipus's* in the World; but can we think that *he*, who was diſcloſed from the boſom of that God, who dwells in inacceſſible *light*; *he* whoſe name is Ἀνατολὴ the Eaſt or the *Morning*; *he* who is the Sun of Righteouſneſs, τὸ φῶς τὸ ἀληθινὸν the *true and genuine Light*, who was cloath'd with *Light* upon Mount *Tabor*, and in that Garment appeared unto the perſecuting *Saul*; *he* who brought Life and Immortality to *light*, and whoſe Diſciples are the *light* of the World; that he diſcourſes *Ænigmata*, *Myſteries* and Darkneſs. We find him in his famous Sermon upon a Mountain indeed, but below the Clouds. Can we think it that that God who appeared in a pillar of *Fire* under the Oeconomy of *Moſes*, appears only in a pillar of *Cloud* under the diſpenſation of Chriſt? Is there no light in the Sun that fountain of Light, becauſe the blind man doth not ſee it? No, no, to the *Law* and *to the Teſtimony*, *if they ſpeak not according to this word, it is becauſe there is no light in them.* Tell me not there are δυσνόητά τινα, *ſome things hard to be underſtood.* St. *Chryſoſtom* ſolves that, πάντα τὰ ἀναγκαῖα ῥᾴδια, *all neceſſaries are clear and manifeſt.*

Eſay 8.20.

2. Pet. 3.16. Homil. 3. in 2. Theſſ.

feſt. So *Hilary*; *Almighty God doth not invite us to a bleſſed Immortality by hard queſtions, nor doth he ſollicit us with any great variety of a copious Eloquence; but propounds Eternity to us upon plain and intelligible terms, when this is all,* even to *believe that Jeſus was raiſed from the dead by God, and to confeſs him to be the Lord.* And a heathen *Hiſtorian* doth complain of *Conſtantius, That he did perplex the Chriſtian Religion, a Religion plain and intelligible enough, with ſuperſtition and dotage.*

Non per difficiles nos Deus ad beatam vitam quæſtiones vocat, nec multiplici eloquentis facundiæ genere ſolicitat. In abſoluto nobis ac facili eſt æternitas. Jeſum ſuſcitatum à mortuis per Deum credere; & ipſum eſſe dominum confiteri. De Trinitat. lib. 10. p. 231.

Am. Marcel. 21 Religionem Chriſtianam abſolutam & ſimplicem anili ſuperſtitione confundens.

For in the firſt and beſt Ages of the Church, Religion did not conſiſt of *Syſtems* of abſtruſe and difficult Speculations, nor dry and barren *Opinions*; but there was a ſpecial care had that their Theological notions were κατ' εὐσέβειαν *ſuch as tended to a vertuous and pious life,* and did not directly contradict the conditions of that Covenant by which we claim eternal happineſs; ſuch as are the *fatal* pre-determinations of mens *eternal* ſtates, and the *ſervitude* of humane minds; which pair of *Dogmata*, like *Hippocrates* his Twins, laugh and cry, live and die together. If there be any that are vertuous and conſequently happy φύσει, ἢ θείᾳ τινὶ μοίρᾳ, naturally and fatally ſuch. Such an one I would eſteem

1 Tim. 6. 3. Tit. 1. 1.

εὐσέβεια ſignificat id quo tenditur Grotius *in loc.*

In id enim datur & fides & cognitio ut piè vivatur.

eſteem an *Hero* ſprung *ex ſtirpe Deorum*;

——————————— ἃ δ' ἐώικει

Ἀνδρός γε θνητῆ παῖς ἔμμεναι, ἀλλὰ θεοῖο.

You'd think him not born of Mortal parents, but to be of divine extraction. But that a *Good* and *Righteous* God hath decreed from all Eternity, to bring into being innumerable *myriads* of Souls, who let them do what they will and can, are irreverſibly determined to unſpeakable *torments*; ſo great and ſo exceeding, that all the racks and tortures the witty cruelties of enraged Tyrants could ever invent or execute, would be eaſe and pleaſure in compariſon of them, and that theſe pangs ſhould remain freſh upon them for ever and for ever; this ſaith a *learned* and *pious* perſon is the repreſentation of that ſowr *Dogma*, which he juſtly accuſes of being contradictious to *Reaſon*, and *blaſphemous* of God; and after tells you a great truth, That the ſerious and imperious obtruſion of ſuch a diſmal conceit as this, for one of the greateſt *Arcanums* of *Religion*, is enough to make the free ſpirit, and over inclinable to prophaneneſs, to queſtion the whole frame

Videſis Myſt. of Godl. Lib. 2.

frame of it. And that this ſhould be done by men who pretend they would advance *vertue*, *piety* and *probity* in the World, is a great argument that they underſtand not the conſequence of their own *Dogmata* ſo well as the Tragedian did.

So *Suetonius* tells us of *Nero* he was *Religionum negligentior, quia perſuaſionis plenus cuncta fato agi.* *Ac vide ſeculi furores, Certamina Allabrogica de ſtoica neceſſitate tanta ſunt, ut carceri incluſus ſit quidam qui à Zenone diſſentit,* ſaith *Melancthon* to *Joach. Camerarius. Ep.* 796 *p.* 923. The ſame *Melancthon* to *Gaſpar Peucer* relating the ſame paſſage, cries out, *O rem miſeram! doctrina ſalutaris obſcuratur peregrinis diſputationibus*

Solvite mortales animos, curiſque levate,
Totq; ſupervacuis animũ deplete querelis;
Fata regunt orbem, certâ ſtant omnia lege.

Caſt away your cares, and forbear your fruitleſs complaining, for Fate governs the World, and nothing can fall out otherwiſe than it does.

And to introduce the *Servitude* of humane minds, doth neceſſarily ſubvert all Law, Diſcipline, and Religion, the *ſum* whereof is contained in the *Precepts* of Obedience, the *Promiſes* of Rewards, and the *Threatnings* of Puniſhments; but he that acts from an inevitable neceſſity, is uncapable of a commandement; that which could not be otherwiſe neither merits the *praiſe* of obedience, nor the *reproach* of diſobedience. We praiſe not the *Sun* that he riſes upon us, and ſpreads his comfortable beams in our *hemiſphere*; nor the *Clouds* that they drop fatneſs. We know they

they can do no otherwiſe; 'Tis ſo with Man under theſe Adamantine bonds of Fate: *Quod eſt nocens quicunque non ſponte eſt nocens.*

And now could I account for the *Degeneracy* of Chriſtendom from any other cauſe, I would have conſidered no other *Opinions.* When I look into the *Roman* Communion; the multitude of their *Indulgences*, and Pardons, their ſlight and ſuperficial *Penances*, their eaſie *Promiſes* of ſecurity to careleſs ſinners, muſt needs be acceptable to ſuch a kind of people as have a mind to enjoy this World as well as that to come, and ſo that part of the wonder ceaſes: But,

Iliacos intra muros peccatur & extra.

The *Reformation* is faulty too; which makes me think ſome bad doctrines do too much influence their lives. Such as an *imaginary Righteouſneſs*, an *empty Faith*, no *neceſſity*, no *poſſibility* of keeping the Commandments of Chriſt. What ſhould they do with a righteouſneſs of their own, who do expect to be made as *perfectly* righteous as the *holy Jeſus* the *Son of God*, by the imputation of a righteouſneſs *not* their own? Why ſhould they not ſet up their reſt in a Faith preſcind-

De Juſtitia Chriſti imputata nobis, quaſi eam omnem præſtitiſſemus, & de fide, quæ illam juſtitiam ſic imputatam amplecti debeat, nullum eſt verbum in ſacris literis. Grotii *Votum ad Articulum* IV.

preſcinded from Charity, who vapour to the World, *Quam dives ſit homo Chriſtianus ſive baptizatus, qui etiam volens non poteſt perdere ſuam ſalutem, quantiſcunque peccatis, niſi nolit credere.* And what neceſſity, what poſſibility of keeping the Commands of Chriſt, when St. *Paul* is *carnal, ſold under ſin,* does *not* the *good* he would, and does *the evil* he would not.

And ſo according to theſe mens Divinity, the meaſure of St. *Paul*'s Vertue and Obedience, and of every *Regenerate* man ſhall be the ſame with the *Pagan*'s in *Lactantius*, *Medeas* in *Euripides*, and *Lesbonicus*'s in *Plautus*.

The *Pagan*, *Volo equidem non peccare, ſed vincor, &c. In good truth, I would not ſin but I am overcome, I am cloath'd with frail and weak fleſh, 'tis that which luſts, grievs, and fears to die*; therefore *I am led unwillingly, and I do ſin, not that I would, but I am compelled. I do perceive I do ſin*; *but that frailty whereto I cannot reſiſt doth neceſſarily enforce me to it.*

So *Medea*;

Καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά,
Θυμὸς δ' κρείσσων τῆς ἐμῆς βουλευμάτων.

Volo equidem non peccare, ſed vincor; indutus ſum enim carne fragili & imbecilla: hæc eſt quæ concupiſcit, quæ iraſcitur, quæ dolet, quæ mori timet; itaque ducor invitus, & pecco, non quia volo, ſed quia Cogor; ſentio me & ipſe peccare, ſed neceſſitas fragilitatis impellit, cui repugnare non poſſum l. 4. c. 24.

I very well underſtand the horrid Crimes I am about to accompliſh; but my paſſion is too hard for my reaſon.

So *Lesbonicus*;

Scibam ut eſſe me deceret; facere non quibam miſer.
Ita vi Veneris vinctus miſer, otio captus in fraudem incidi.

I know what becomes me, but wretch that I am, I cannot do it; I am ſo taken with luſt and idleneſs, it is that deceives me.

But to this place I ſay no more, but only obſerve that memorable accident which befel the famous *Nicolas Zitinius*, who was put up by a Synod of the Reformed to explicate that *Paragraph* of St. *Paul*, agreably to the modern ſence of our *Genevenſian* Maſters; and he did, ſaith a noble Author, *eo Concilio rem ſtrenuè aggredi, briskly undertake the deſign*: but at length coming to thoſe words, *I thank God through our Lord Jeſus Chriſt*, hæſit attonito ſimilis, *was aſtoniſhed*. But after he had recollected himſelf, he broke out into theſe words: *Ecqua vero eſt iſta liberatio? What deli-*

Ecquod beneficium illud quod tantas Apoſtolo grates expreſſit? an quod in tanta eum peccati ſervitute detineri neceſſe fuit? hoc vero mihi equidem probari nullo pacto poteſt. Ego igitur, inquit, pariter ingentes patri luminum ago gratias, quod mihi nunc ab errore liberato veritatis ſuæ lucem adoriri voluit.

verance

verance is that? What benefit is that which drew ſo great thankfulneſs from him? was it that he was neceſſarily detained under ſo great bondage unto ſin? I can by no means think ſo; therefore, quoth he, *I give all poſſible thanks to the Father of Lights, who hath now cauſed the light of truth to ariſe upon and deliver me from my error.*

But whilſt *Zealots* and high pretenders to Religion, do againſt the ſence of *firſt* and beſt Ages of the Church, depretiate and vilifie moral honeſty, and obtrude ſuch falſhoods as are pure contradictions and impoſſibilities, and that with the ſame gravity, authority, and importunity as they do the holy Oracles of God, it will ſtartle prudent and conſcientious men; but gratifie the prophane and atheiſtical Spirit, who willingly takes this advantage againſt the whole frame of Religion, as if there were no truth in it.

Qui innocentiam colit, Domino ſupplicat; qui juſtitiam, Deo libat; qui fraudibus abſtinet, propitiat Deum; qui hominem periculo ſurripit, optimam victimam cædit. Hæc noſtra ſacrificia, hæc Dei ſacra ſunt. Sic apud nos religioſior eſt ille qui juſtior. Min. Fel.

But in vain do I object *unreaſonableneſs* to theſe men, who diſclaim the uſe of their moſt noble Faculty in their affairs of greateſt importance; and that they may be always like themſelves, *they think they have reaſon ſo to do.* As if they had never read, *Try all things; hold*

Myſt Godl. p. 495.

hold faſt that which is good; believe not every ſpirit, but try the ſpirits whether they be of God or no; be ready to render a reaſon of the hope that is in you. Thus St. *Paul. If the blind lead the blind they both fall into the ditch: Why of your ſelves do you not judg that which is right,* ſaith our Lord? All which ſpeeches, if they do not adviſe men to make uſe of their *Reaſon* in the choice of their *Religion*, ſaith an Excellent perſon (*dulce Decus & Præſidium noſtrum*, the ſtrength and ornament of our Church) *I muſt confeſs my ſelf to underſtand nothing.* It was indeed the ſaying of *Apelles* in *Euſebius* μὴ δεῖν ὅλως ἐξετάζειν τὸν λόγον, *we muſt by no means examin the Faith.* But *Ludovicus Vives* tells *Alfaquinus* a great truth. *Tutiſſimum mentiendi genus eſt nolle rationem eorum quæ dicas reddere: It is the ſafeſt way of lying, to refuſe a reaſon of what you do affirm, and to intitle God to your dreams.* And the great *Hugo Grotius* ſaith, *Meritò ſuſpecta merx eſt, quæ hac lege obtruditur ne inſpici poſſit; you may juſtly ſuſpect ſuch wares as are ſold unto you upon condition you may not look upon them.* And a famous *Prelat* of our own Church, would have no man think the *Myſteries of Faith* contradict *reaſon*, or the principles thereof

Mr. *Chillingworth. p.* 97.

Euſeb. l. 5. 19.

L. Viv. de Ver. fid lib. 6. 1. *p.* 546. Lugd. Bat. 1639.

Lib. 6. *de verit.*

Bp. *Lgud Rel. P.* 76.

thereof. And a *worthy perſon* now living, hath plainly told the World that *That Religion is certainly falſe at the bottom, that will not ſuffer it ſelf to be enquired into by Reaſon.*

And this was alſo the ſence of other men, who are in reputation for wiſdom. *Melchior Canus*; *Faith is not repugnant unto Nature but agreeable unto it, nor doth humane and divine reaſon diſſent but accord. Each is true, and one truth is not oppoſite to another; each of them is from God, and God is not contrary to himſelf.* And further he tells us; *It is the cuſtom of unlearned men, ſuch as are Saracens, Pagans, Hereticks,* ut cœca & temeraria Sectæ ſuæ Dogmata ſine judicio amplectantur, & quæ diſquiſitione egent maximè, ſine ulla diſquiſitione recipiant; *that they ſwallow down without any judgment every fooliſh and temerarious* Dogma *of their own Sect, and receive without any diſquiſition thoſe doctrines that moſt of all need it*: And after he hath moſt excellently perſtringed this folly, he oppoſes the divine method to it, and tells us, the Wiſdom of God *homines humano more inſtituit & erudit*, i. e. *rationales rationibus, inſtitutes and inſtructs men after the manner of men*; that is, *reaſonable*

Fides ſanæ enim natura non pugnat, ſed conſentit; nec diſſident humana & divina ratio, ſed cohærent. Utraque verum eſt, nec verum vero adverſatur. Utraque eſt à Deo, nec ſibi contrarius eſt Deus. Melc. Can. *C.C. fol.* 358, 359. Col. Agrip. 15. 4.

creatures with reasons. But I shall end this with the testimony of *Athanasius*, whose *reason* is as *great* as his *authority*, he hath a little Tract on purpose against such as would have men believe ἁπλῶς, καὶ μὴ καταγινώσκειν τὸ πρέπον ἢ ἀπρεπές. i. e. *absolutely, and never consider what is or is not fit to be believed*; and in the body of that discourse, there is one passage which I cannot but exscribe. Athan. *Tom.* 2. *p.* 325. *Ed. Par.* 162. Ἀλόγως πεσόμαι; καὶ μὴ ἐξετάσω τί δυνατὸν, ἢ συμφέρον, ἢ πρέπον, ἢ Θεῷ φίλον, ἢ τῇ φύσει καταλληλον, ἢ τῇ ἀληθείᾳ σύμφωνον, ἢ τῷ σκοπῷ ἀκόλουθον, ἢ τῷ μυστηρίῳ ἁγιῶδες, ἢ εὐσεβείας ἄξιον, i.e. *Must I believe without all reason? must I not enquire whether the notion be possible, useful or decorous? whether it be grateful to God, congruous to Nature, and consonant to Truth? whether it be consequent from the Text, agreeable to the Mystery, and worthy of Piety?* Κατὶ κέρδος ἔξω; What profit is there in a Scheme of unintelligible things? or like a *Parrat* or an *Eccho* to reverberate a sound empty of *mind* and sence?

But this *Novelty*, amongst the rest, minds me of the Precept of the Prophet; *Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your Souls.* Jer. 6. 16.

And here let me mind you my Brethren

thren of the *Clergy*, of a *Canon* of our *own Church*, yet in force, ſpeaking of Preachers.

Imprimis vero videbunt ne quid unquam doceant pro concione quod à populo religioſe teneri & credi velint, niſi quod conſentaneum ſit doctrinæ veteris aut Novi Teſtamenti, quodque ex illa ipſa doctrina catholici patres, & veteres Epiſcopi collegerint. A Canon which I read many years ſince; but never reſented its worth, until by an inſpection into ancient divinity I found how different it was from that which now reigns in our Pulpits and Preſſes. And here let me obſerve for the ſervice of my younger Brethren, whoſe reading reaches not beyond *Geneva*; that thoſe Apples of ſtrife couched under the *Quinquarticular* queſtion, as *they* are apt to determine them, are as perfect a piece of *Novelliſm* as any other notion we contemn under that name at this day.

He that thinks the liberty of humane minds is injurious to God's Grace, or prejudicial to the faith and comfort of Chriſtians, accuſes thoſe famous Martyrs *Ignatius*, *Irenæus*, *Juſtin* and *Cyprian*, together with *Athanaſius*, *Baſil*, *Nyſſen*, *Nazianzen*, *Chryſoſtom*, *Ambroſe*, and *Jerome* of the ſame crime.

And farther, let me mind you of the *Anathemata* of the Synod of *Arles*. *Let him be* Anathema *who ſhall ſay that the divine Preſcience doth cauſe any man's death. That he who periſhed had not grace enough to be ſaved. That a veſſel of diſhonour could not riſe to be a veſſel of honour. That Chriſt did not die for all men, and would have all men to be ſaved.*

Anathema illi, qui per Dei præſcientiam in mortem hominem deprimi dixerit.
Anathema illi, qui dixerit illum qui periit, non accepiſſe unde ſalvus eſſe poſſet.
Anathema illi, qui dixerit Vas contumeliæ non poſſet aſſurgere ut ſit vas in honorem.
Anathema illi, qui dixerit quod Chriſtus non pro omnibus mortuus ſit, nec omnes homines ſalvos eſſe velit.

I might farther inſtance in the novel ſence of that famous *Paragraph* to the *Romans*, which as a *great man* obſerves, no man takes up but he that hath a *Luſt to ſerve*; and could eaſily ſhew you that the antient Church were all for a *Metaſcematiſmus* in the words; and that St. *Auſtin* himſelf, when he underſtood it worſt, underſtood it better than his pretended followers now do. And thus have I imperfectly pointed out the cauſes of the decay of Chriſtian Charity in the World, and the *fomes* of thoſe ſcandalous diſcords which vex Chriſtendom at this day, *ridente Turcâ, nec dolente Judæo.*

And now I ſhall end with a ſuccinct *Paræneſis* to you that have vouchſafed your

your preſence and patience. And firſt to you my Brethren of the *Clergy*. Methinks I hear our *Lord* and *Maſter Chriſt* like another *Joſeph* beſpeaking his Brethren, going to their Father to *Canaan*, See that you fall not out by the way. *Have ſalt in your ſelves, and have peace one with another.* St. *Paul* propounds a great Queſtion Τίς ἱκανὸς πρὸς ταῦτα; *Who is ſufficient for theſe things?* The *Pſalmiſt* thought *to waſh the hands in innocency* was an excellent preparation *to compaſs the Altars of God*; and no doubt but it would prepare for that wiſdom alſo, which would make us meet to wait in the *Sanctuary*. My Brethren, much of the peace and proſperity of God's Church depends upon our vertuous and prudent conduct of thoſe affairs concredited to our truſt. We are conſtituted the Guides of Souls; and in a ſence to bear the Keys of the Kingdom of Heaven; but whilſt *it ſuffers violence and the violent take it by force*, let us ſee to it, that we our ſelves be not ſhut out.

Let us remember the Age we live in, 'tis *nice*: Many will not drink the waters of life, if offered to them in an unclean *Chalice*; they will not take the moſt medicinal doſe, if it be prepared

with *foul* hands. It is *Philoſophical* and *Rational*; Abſurdities will not go for Myſteries; weak and indemonſtrable Propoſitions will not paſs for ſupernatural Verities; nor humane Preſumptions, for divine Revelations. Let our Diſcourſes be ſtrong and uſeful, that no prophane wit may ſay of our Exerciſes, as *Gallen* reproached the doctrine of *Moſes* and Chriſt; it was ἀπαιδεύτως ἀποδεικτοι, *They are indemonſtrable.* I could not read without great affection an Obſervation of the learned Dr. *Andrews* (in his *Concio ad Clerum* in a Provincial Convocation) of ſome men who did *involare in hunc locum, hoc divinæ ſapientiæ Solium*, and what does he here? *hic ad Clepſydram* ἀνοσιά τε πολλά τε *cohærentia, non cohærentia, ſcabra, putida, inſulſa, nec cocta, nec condita, præcipitare ad nauſeam uſque, & hoc ſcilicet concionari dicitur*; This is to preach forſooth; too too lively a Character of many a Preacher in theſe days. Let's for Chriſt ſake ſee our Doctrine and our lives be pure and pacifick. If our Doctrines be doubtful and litigious, and our Lives be careleſs and ſcandalous, (but I'le rather uſe the words of the *pious* Author) *Si Doctrina ludibrium, ſi Vita ſcandalum, fortaſſe*

Nihil tradatur populo niſi quod & indubitatum eſt, & ad fidei negotium neceſſarium, & ad piè vivendum conducibile, ſaith the great *Eraſmus Epiſt. lib. 24. Epiſt. 1. Ecclaſtæ.*

non

non momento uno, non ictu oculi; ſed ſenſim tamen ſeneſcet, evaneſcet, tendet ad interitum Ordo veſter διὰ τὸ ἀδυνὲς ἀυτῶ καὶ ἀσώφιλες. Nay I'le add a few words more of that good Man from the ſame Paragraph. *Enimvero niſi vos vobis hac parte caveatis, optimi Principis gratia, Procerum favor, Legum terror diu vobis cavere non poterunt.* But μαῖσι κακῶν. Well, you ſee *Purity* and *Peace* is in the precept of our Lord; the beſt method I know to derive it into our hearts and lives, is laid down in this ſudden diſcourſe; eſpecially in that obſervation of the *Learned King*, who would have us diſtinguiſh between *Neceſſaries* and *Non-neceſſaries*, and tells us the duty of every *peaceable* Divine is to explicate, to urge, to teach that diſtinction.

And for your divertiſement, now and then if you ſpent ſome time in *Nazianzen's Apology*, *Chryſoſtom de Sacerdotio*, and the 81. Paragraph of Mr. *Hooker's* Eccleſiaſtical Polity; as you would have no cauſe to repent your pains, no more ſhould I that have put you in remembrance ſo to do.

And now my Brethren of the Laity, let me ſpeak to you in a few words, *You* are concerned in the Text as well as *We*. *Purity* and Peaceableneſs becomes you,

you, if you will comport with the precept of our Lord: have you any *pride* that extimulates and provokes you ſometimes, (to uſe the Prophet's expreſſion) to ſtrive with the Prieſt; and, which is worſe, to run from the Communion of that Church which bore you on her knees, and nouriſhed you with her breaſts? have you any *Avarice*, which when you fled from Idols præcipitated you into Sacrilege? theſe would be ſalted out. Well, Peaceableneſs you ſee is your duty, and Purgation in order thereunto. *Schiſm* is the direct contradiction to my Text; and you perceive how little reaſon any one hath, ſo to requite the *Prudence* and the *Charity* of that Church, wherein we have had the happineſs to be educated.

Are the conditions of her Communion *ſinful?* Or are you obliged to profeſs that which you *believe* is falſe, or practiſe that which you *know* is ſinful? Let me requeſt in her behalf, that you would not make the Sentiments of every angry Son of hers the meaſures of her Charity: or if you ſpy the tokens of *Avarice*, or *Ambition* on other of her Sons, you would not make them the meaſures of her Piety.

What is it that frights you from her Com-

Communion? It muſt certainly be reduced to her Doctrine, or her Manners. Doth ſhe teach any ſuſpected Doctrines? what then? ſhe diſclaims infallibility: though it may be ſhe is nearer it than thoſe that talk loudeſt of it. She gives you leave to ſuſpect; nay deſigns by her ſubſcriptions (which yet are not required from you) but an Inſtrument of peace; if the beſt, and moſt learned of her Sons do know her mind. Does any of her Doctrines deſtroy ſalvation? Indeed they of *Rome* ſay *Proteſtancy* unrepented deſtroys ſalvation; but I think neither you nor we have cauſe to believe them. Well then, if *Salvation* may be had with us, Take heed you don't run the hazard of it by an unneceſſary Separation from them here, whom (if ever you come to heaven) you muſt accompany hereafter. But are her manners defective? what do you mean? She teaches you to believe by the *Apoſtles Creed*, to pray by the *Example* of her Lord, and to live by the *Precepts* of her Saviour.

Bps. *Laud*, *Bramhall*, *Sanderſon*.

But you ſee ſome indications of carnality upon her Children; like enough; and ſo you might in the Children of Apoſtolick Churches, and may in the moſt confident pretenders to the moſt primitive

primitive Reformation. I have done. Methinks you ſhould grant me, that even in our Communion you may be as *holy* and as *humble*, as *meek* and as *merciful*, as *pure* and as *peaceable*, as perfect *imitatours of the Divine Nature*, as ardent *lovers of God and your Neighbour* as will comport with the Commandement, and entitle you to the Promiſe, which is ETERNAL LIFE.

Now to the King Eternal, Immortal, Inviſible, the only wiſe God be Honour and Glory for ever and for ever. Amen.